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The next morning the woman's brother picked up his axe and went to the doctor's house. He left the axe outside and went in. He asked the doctor to come outside. When they got outside the brother pointed at the sun which was just rising. "I want you to take a last look at the sun," he said, "never again will you see it and never again will you kill another person." Then he split the doctor's head open with the axe.

Nothing was done to the man who killed the doctor. Everyone thought he had done the right thing. (John Tom)

While sitting in his house one day John Tom's son began to shiver. He turned around toward the door and fell unconscious. When his father came home he found him on the floor. He doctored him but it did no good. Finally he called xuxu'last, another Sanpoil doctor. After examining the boy he said to John Tom, "You were once doctoring inampu'sa. You took away her power (Salmon) and made her die. Her father (ktampa'skɔt, 'cloudy,' also a shaman) found out why she died and sent his power to make your boy sick. I can keep him from dying but he will always be paralyzed on his right side."

The boy is still paralyzed. He can walk by dragging his right foot but he can't move his eye or his arm. He is very childish. He is always joking and laughs at everything. His wife left him when this happened. (Burke)

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Chronic mental derangements were treated by shamans with varying results. Permanent cures were sometimes obtained; at other times cases had to be given up. Insane persons who could not be cured were short lived.

qui qui ta'lks, Burke's aunt, was an hysteric (stsaiayɛ'ɛ). When she was about sixty years old a horse which she prized very much died. After being told about it by Burke, who found the dead animal, she did not speak a word for a whole day. During the night she became ill and did not get up the next morning. Burke called Sam sa'ɣtsala, a Columbia shaman, but he did not help her. For two weeks she remained in bed and did not speak. Then she got up but was never normal. She was irritable, shiftless, and flighty. She wept at the least provocation, recognized her family and friends only a part of the time and was seldom certain where she was. After having a question answered she asked the same thing over again. She lived about ten years longer. (Burke)

An unusual abnormal case was that of sqweá'luq. From childhood he was extremely slow in all his actions. In eating, for example, he carried food to his mouth and returned the implement to his plate so slowly that it took him two or three times as long to finish as anyone else. He spent most of his time gathering useless objects such as sticks and carefully searching for out of the way places to deposit them. He always hesitated a long time before answering questions. After every studied remark he made he laughed uproariously. If reprimanded he burst into tears and then laughed at himself for having done so. He died quite young. (Burke)

snqwa'la was afflicted with a more serious abnormality (sdsqoqwa'wa'xᵊ, "crazy"). After difficulties with his wife ending in separation he became subject to spells of insanity. At times he disappeared to the mountains where he ran around like a wild animal. He walked elevated logs, jumped over wide canyons and sat on the very edge of cliffs with his feet swinging over the edge, singing all

the while. He would not return from such escapades until caught and forcibly taken back. These attacks continued for about a year. At the end of that time he was cured by a shaman named Reosa'luxkan, "two-pointed horn." (Burke) 158 755

John Tom recounted one case of magical "poisoning" which he treated but without success: "I was called to doctor a woman named tamta'lks. I couldn't find out what was wrong with her. Her heart was as if it were in hot water, but I couldn't find out why. I went home and lay awake nights for two weeks thinking about it. Then I decided she had been poisoned. I went back to her and asked her if she could remember when she first got sick. She said she had been visiting up in the Colville country and had stopped at an old woman's house to eat a few bites. Then she had vomited and got very ill. I told her that that is what I had thought, but I didn't want to say so because I didn't want to hurt her feelings. Then I told her that the old woman had put poison (kani'lman) in her food. She did it for the mother-in-law of tamta'lks, who did not like her son's wife. There was nothing I could do for her. She died in a little while." 754

A woman shaman whose common name was tcutcuwa'lks, but who practiced under the name she had received from her spirit, Rosa'iakan, "bad head," gained a wide reputation for her ability to heal wounds and was well paid for her services. She treated by sucking in the usual manner. She always sucked out large quantities of blood, filling a basket in a short time(!). She finished her treatment by blowing over the wound and her patients seldom failed to recover quickly. 755

Suzanne was another female shaman who was often called by those suffering from serious wounds.

A young man named kwlamini'tsa had been stabbed. The wound had been neglected until gangrene appeared and the man had lost consciousness. Suzanne was called. She threw water on his face and then sucked on the side of his body opposite the wound. She drew out a quart of blood (!). Then she blew on the blood and the water and threw it over the sick man. That night he regained consciousness. Within a week he was well.

as their supernatural favors; chiefs, holding position largely because of birth; all spent some part of their time in activities not participated in to the same extent or in the same manner by the rest of the group. However, specialization was never so extreme as to exempt these individuals from the ordinary economic pursuits of the group, and still less from the social and religious activities. 885 554

It was known that women sometimes died at menopause. 886

Insanity was said to have been very rare. All those Mrs. Louie could recall were half-breeds. Cecile also cited a few cases: a young Wenatchi girl, and a local girl who was sent to an asylum recently because she "wanted power too much." A case of years ago was that of a woman who was badly frightened at the time of the earthquake (about seventy-five years ago?). She took off all her clothes and ran away. She was found naked, frozen to death in the snow. 158

Some data on suicide was obtained from Johnnie Louie which may be added here. The pattern for suicide seems to be by hanging. No one was ever hung for punishment. Suicide was rare among men, but common enough among girls. For instance, if a girl was angry she might kill herself, or if a wife was beaten on unfounded suspicion of adultery she might hang herself. If a girl got a reputation as loose, her father might whip her; she, feeling hurt, might kill herself. A child who suggests something important to its parents, which the latter refuse, has good cause to kill himself for shame. Thus, sixty years ago a man was sent by the priests to convert his family. His father disagreeing, the son shot himself through the mouth. Cecile Brooks said that suicides were more frequent in early days than at present. Women particularly were given to it on such provocation as a parental scolding, a disagreement over bethrothal, or the like. They would hang themselves with a pack rope. Men also killed themselves, for example, because of jealousy. "They rigged up some sort of arrangement by which they could release an arrow with their toes." 762

DEATH AND BURIAL

As soon at it was known that a death had taken place, relatives and friends came to the house to wail. Those too far away to come gathered to mourn where they were. A night was spent mourning over the body. Relatives, or unrelated old men, prepared the corpse for burial. In each locality there seems to have been one old man who customarily performed this task, assisted by another he might choose. The corpse was washed, dressed in fresh (?) clothes, and bound in a flexed position, with knees to chest, hands and feet crossed. It was never painted, unlike the Nez Percé and Colville. The braids 764

25 Curtis, North American Indian, VII, 76.